لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

# THE REVIEW OF RELIGIONS

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SHAHADAT 1360—APRIL 1981

EDITOR
M. G. AHMAD

# The Ahmadiyya Movement

Hazrat Mirza Ghulam Ahmad, was born in 1835 in Qadian, a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the false Religious Philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his fore-fathers and barred like all mortals from coming back to the world.

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He initiated the Ahmadiyya Movement, to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, Peace and blessings be upon him, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers and pedlars in sin against the evil consequences for their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, good-will and selfless fellow-service and a feeling of true brother-hood.

He passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Noor-ud-Din. After his death in 1914, Hazrat Haji Mirza Bashir-ud-Din Mahmud Ahmad, was chosen as Head of the Movement. During his 52-year long leadership, he organized a world-girdling chain of mosques and missions. On his death on November 8, 1965 the electoral college named with one accord, Sahibzada Hafiz Mirza Nasir Ahmad as Head of The Ahmadiyya Movement.

For further information about the Movement, its activities, aims, objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to :

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Tahrik-i-Jadid, Rabwah, Pakistan.

# The Review of Religions

## A MONTHLY MAGAZINE DEVOTED TO THE CAUSE OF ISLAM

This is an organ of the Ahmadiyya Movement. It deals with religious, ethical, social and economic questions. Islamic mysticism and current topics. It also provides Book Reviews.

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It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles received by the Editor, nor does it accept responsibility for views expressed by contributors.

EDITOR

M. G. AHMAD

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نحمدہٗ ونصلی علیٰ رسولہ الکریم


# The Review of Religions

**RABWAH, PAKISTAN**

Vol. LXXVI April 1981—Shahadat 1360 H.S. No. 4


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## 'The Spiritual Heritage of Christians'

During his recent three-hour stop-over in Karachi to meet the Pakistani Catholics, His Holiness Pope John Paul II in a sermon at the Holy Mass celebrated by him at the National Stadium, extended his greetings to them and prayed for closer co-operation among the Christians and Muslims of Pakistan in the service of their country.

Reffering to the coming of St. Thomas, one of the twelve disciples of Jesus, to the Indo-Pak Subcontinent, the Pontiff praised the ancient links of the Pakistani Christians with the Church, dating back to the first century A.D. He said: "May you always appreciate and preserve the treasures of your spiritual heritage both new and old."

The appointment of St. Thomas as missionary for India is mentioned in the Acts of St. Thomas. It is related that 'after the Crucifixion the Messiah drew lots for selecting disciples for various missionary compaigns. As a result of this St.

Thomas was nominated missionary of India'. So St. Thomas was asked to go to India to preach the message of Jesus there. But he was a bit reluctant. Seeing his reluctance Jesus had to intervene. He took the matter in his own hands and contacted 'Habban' a representative of the King of Taxila who was on a business visit to Cana'an. He had come to Cana'an to engage artisans and workmen to take back with him to Taxila. So, St. Thomas alongwith other workmen accompanied Habban to Taxila as a carpenter.

In Taxila, he achieved great success. His personal piety and saintliness and the simplicity of the teachings he preached had a deep and profound influence on the minds of the people of Taxila. In due course King Gondophorous, the ruler of the state of Taxila, and his officials also accepted Christianity.

It is further reported that St. Thomas preached the Gospels among the Parthians, Medians, Kushans and Afghans and then left for Malabar to preach the Gospel to the people of South India where he established seven Churches. He sufferred martyrdom at Mylapore in Madras and is buried there.

But the narrative does not end there. There is another meaningful sentence: 'The Son of God was with Thomas in all the places of India'. It mentions the meeting between Jesus and St. Thomas at the marriage feast of Abbenes, at Taxila. In the fifth century A.D. this significant sentence was explained by St. Jerome:

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> 'The son of God was with Thomas in all the places of India.....and with all the preachers of the Gospel, wheresoever they came'.

A very convenient though unconvincing explanation!

Contrary to this latter explanation and in conformity with the evidence recorded in the Acts of St. Thomas, there is an ancient Indian tradition which confirms Jesus' presence in India, not spiritually but physically. The ancient books of Hindus are known as *Puranas*. These are eighteen in number. The ninth

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Purana is called *Bhavaishya Maha Purana.*

In this *Purana* we are told that there were Israelites settled in India and there is clear mention of Jesus coming to India. It is said that Raja Shali-Wahin of Kashmir went to the mountains and at Wauyan near Srinagar, saw a dignified person of white complexion, wearing white robes. The Raja enquired his name. He replied that he was known as the Son of God and to have born of a virgin. The Raja felt amazed but the personage told him that he had told the truth and his mission was to purify the religion. On further enquiry, he said that he had proclaimed his ministry in a country across the river Indus and the people made him to suffer. He had preached love, truth and purity of heart and accordingly he was known as Messiah. The translation of the relevant verses of *Bhavishya Maha Purana* is as follows :

"Shali-Wahin who was the grandson of Bikrama Jit, took over the government. He defeated the attacking hordes of the Chinese, the Parthians, Scythians and Bactrians. He made a demarkation line between the territories of the Aryans and the Maleechas (Non-Hindus), ordering the latter to remain on the other side of the river Indus. One day, Shali-Wahin went to the Himalayas and there in the middle of the Hun country, the mighty king saw a dignified personality sitting near a mountain. He was fair of complexion and wore white garments King Shali-Wahin asked him who he was? The other replied : Know me to be the son of God, born from a virgin's womb preacher of the religion of Maleechas and follower of true principles.

"On hearing this the king asked : What are your religious principles ? He replied :

O, king I come from a land far away, where there is no truth any more and evil knows no limits ; I appeared there in the Maleecha country as Messiah. Through

me the wicked and the guilty had to suffere and I also suffered at their hands.

"The king requested him to further explain his teachings and he said : I teach love, truth and purity of heart. I ask human beings to serve the Lord, Who is in the center of the Sun and the elements. And God and the Son are for ever.

The king returned after making his obeisance to the Saint."

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It is clear that both the ancient Christian and Indian traditions confirm the statement of His Holiness Pope John Paul 11 that the spiritual link of the Pakistani Christians with the Church is very old and dates back to the First Century A D. But these traditions go a step further than the official Catholic belief. They speak of a link, a relationship, which is stronger, deeper and of a more profound nature. They mention the ancient link of Pakistani Christians, not with the Christian Church alone, but with the Holy Founder of Christianity as well. They tell us that not only St. Thomas, one of the twelve disciples, but Christ himself came to these parts of the world.

How to account then, for this contradiction in the official Christian belief of Jesus having died on the cross and consequently of his having been raised to heavens, and in the historical evidence contained in the ancient Christian and Hindu traditions of his presence in India 'after' the event of Crucifixion ? Was he then and is now sitting with angels on the right hand of God or did he come to India and meet St. Thomas after being saved from the Cross ?

This is the contradiction which must be resolved and the question which must be answered if the Pakistani Christians, or for that matter, Christians all over the world, are sincere in their wish to 'appreciate and preserve the treasures of their spiritual heritage'.

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# Notes & Comments

Islam is the most tolerent religion. It not only promotes equality and brotherhood of mankind but also safeguards the principle of free worship and belief in a Muslim state. The Holy Quran declares most emphatically the golden rule of tolerance in the following words لا اکراہ فی الدین 'there is no compulsion in religion'. Thus it establishes the right of every human being to choose and practise whatever religion, dogma or doctrine one likes for oneself. Islam not only gives one the right of choice and practise of one's religion but also guarantees the protection and sanctity of their places of worship.

In the 4th year of Hijra, the Holy Prophet gave a signed guarantee of protection to the monks, priests and Christians of St. Catherine's Church near Mount Sinai. In this Guarantee the Prophet laid down :

> "It is the duty of Muslims to safeguard the Christian Churches, monastries and their holy places against tresspass by the enemy and to protect the Christians fully from all harm and injury. They should not be unduly taxed, nor should they be forced to quit. No Christian should be compelled to forsake his religion. No monk should be expelled from his monasstry, nor should any pilgrim be stopped from visiting any holy place. No Christian church should be razed to the ground or occupied to provide accomodation for Muslims or their mosques. Christian women married to Muslims are to enjoy their own religion and not be subjected to compulsion or annoyance of any kind on that account.
>
> "It is the duty of the Muslims to give unqualified and unconditional help to the Christians in the construction

of their churches and shrines and in any other religious matter in which they need help".

Then addressing the Muslims, the Prophet said :

"Do not think that by doing the things mentioned in the guarantee you participate in promoting their religion, because the real intent of this order is to remove any difficulty which they may feel, and to submit to the orders of the Prophet of God which he has issued under Divine Command".

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He further advised the Muslims :

"Even in time of war, in fact when the Muslims are actually engaged in fighting against the Christians, do not harbour feelings of hatred and enmity against a Christian who lives among you. If any Muslim shows such behaviour towards a Christian he will be considered an aggressor and a rebel".

The Holy Prophet further declared ;

"If any Muslim is guilty of violating any of the above given orders, he will be denounced as one who has broken the Divine Covenant, has violated His express injunctions and who has humiliated and shamed the religion of Islam".

Quoting this guarantee, a famous European historian and orientalist declares it to be a great Charter of 'Human Equality and Freedom' and a 'noble document of Human brotherhood' which establishes the greatness of the guarantor.

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The Holy Quran is the last and final code of life given to mankind and the Holy Prophet Muhammad, peace and blessing be on him, is the Seal of the Prophets. The *Shariah* of Islam is perfect in every sense. Says the Holy Quran : "This day I have perfected for you your religion and completed on

you My blessings". (5 : 3).

The Holy Prophet of Islam furnished to mankind the perfect example in his own life.

To safeguard the pristine purity of Islamic teachings against all sorts of innovations and erroneous doctrines Allah institu'ed the system of Mujaddidin (reformers) in Islam. The Holy Prophet says :

ان الله يبعث لهذه الامة على راس كل مائة سنة من يجدد لها دينها

"Verily God will raise up at the commencement of every century one who will reform their religion".

In fulfilment of this promise there have been men among Muslims who declared at the beginning of each century that they were commissioned by God for the spiritual regeneration and for the guidance of Muslims. Each century had witnessed the advent of a series of Mujjadideen.

Fourteenth century Hijra witnessed the advent of the Promised Messiah and Mahdi in the person of Hazrat Mirza Ghulam Ahmad of Qadian. He claimed that he had appeared in the power and spirit of Jesus and was the Promised one. He turned the tide of Christian onslaught and regenerated Islam.

The majority of the Muslims rejected him and called him an imposter (God forbid). Now the question is that if he was not the reformer of the fourteenth century then who was the reformer of that century ? There is none in the world of Islam who had laid his claim to Mujjaddiyyat in the beginning of the furteenth century except Hazrat Mirza Ghulam Ahmad of Qadian. We wish that our Muslim brothers would ponder over it as it is a very important matter.

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The "Plain Truth" magazine of America in its January 1981 issue has produced an article on "Seeing the world through Islamic eyes" by Keith W. Stamp. It is gratifying to note that the author has written the article with an open

mind toward Islam and in his own words has "put himself into Moslem shoes".

Under the caption "Moslems look at the Judeo-Christian world" the author explains a paradox :

"Moslems, for example, see the virtual "acceptance" by Western nations of porno movies, alcohol, drugs, illicit sex, acid rock, growing crime and so on. Yet these are supposedly Christian societies" !

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"To a Moslem, who views religion as a way of life, this is indeed a paradox. How are these rampant evils he asks, to be reconciled with the teaching of Christ ?

"The simple answer, of course, is that they cannot be reconciled, for they represent out-and-out rejection of Christ's teachings ! Many Moslems simply do not realize "that most Western Christians" only profess that faith, not practice it. Other Moslems regard Westerners as a species of 'pagan'.

"When it comes to doctrinal questions, Moslems are especialy dismayed over the Christian worship of "the triple God." This is a reference to the "Trinity", which Moslems view as bordering on polytheism and sacrilege, The Catholic veneration of Mary is also conceived as idolatory by Moslems.

"Here Moslems make the same mistake that Westerners co when they view the veil as Koranic requirement. Having generally never read the "New Testament for themselves, Moslems fail to realise that the Trinity doctrine was never tau ,ht by Christ or the apostles, that it is nowhere to be found in the Bible, that it actually has its roots in ancient paganism, which was latter absorbed into professing Christianity.

---

A report from New Delhi, India, published in the Pakistan Times of March 3, 1981, describes how the inhabitants of a central Indian village chopped off the nose of an untouchable Hindu woman for her marriage to an upper caste man.

It is reported that the unfortunate victim, the 35 year old Mullo Bai was later hospitalised in serious condition in Guna county, 280 miles south of the Indian capital in the state of Madhya Pardesh.

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Earlier in the third week of Feburary last, Mrs Manica Devi, the wife of late Mr Sanjay Gandhi and daughter-in-law of Mrs. Indra Gandhi, Prime Minister of India, after her release from captivity, following a'domestic tiff' with her mother-in-law gave an interview which was published in a section of Pakistani press. Among other things she disclosed that the Prime Minister Indra Gandhi and even her late husband Mr. Sanjay Gandhi rigidly followed the age old customs of the caste-ridden Hindu society. She said that every time Mrs. Indra Gandhi has to shake hands with a local or foreign Muslim leader or of a Shudra leader she takes a bath. Once she asked her she says, why did she take a bath after meeting a foreign Muslim dignitary? she replied that by shaking hands with a Muslim or a Shudra, the body becomes unclean and impure and to cleanse it, it is a must to take a bath. Mrs. Manica Devi further disclosed that the late father of the present Prime Minister, Pandit Jawahar Lal Nehru also used to take bath everytime after shaking hands with a Muslim or a Shudra. According to her, Gandhi Ji, the Bapu of the Indian masses, was more rigid in this matter. He would not even talk to anyone, after shaking hands with a Muslim, before taking a purifying bath.

What fine examples of the much publicized 'secularism' of Indi and of the enlightend humanism of the 'Prophet of peace and non-voilance' and his disciples !

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And now, let us have a look into the life of our Holy Prophet, may peace and blessings be on him.

After the Fall of Mecca, a deputation of Banu Saqaif from Taif waited on the Holy Prophet, peace be on him, who made arrangements for their stay in his mosque, where tents

were pitched for them. Some people approached the Prophet and objected to their staying in the mosque on the ground that the guests were idolators and an impure lot. The Prophet replied that the Quranic verse :

انما المشركون نجس

i.e. that 'idolators are impure' refers to a condition of heart and not to that of the body. Nor for that matter is any human being impure in this sense. Bodily speaking all human beings are pure and have the right of access to the holiest of the holy places.

It is reported in the Musnad Ahmad bin Hanbal that once some children were overtaken by the rush of the battle and were trampled to death, The Prophet was shocked at this, to console him one of the companions submtited :

> "O Prophet of Allah, after all they were only children of the idolators".

The Prophet said :

> "The children of idolators are also human like you, and have the inherent capacities to become the best of men. As a matter of fact every child is born a Muslim, it is after his birth that his parents make him a Jew, a Christian or something else. Beware ! do not kill children ! Beware ! not kill children !"

Ibni-Abi Laila relates that one day Suhail bin Hanif and Qais bin Saad were sitting in Qadsiyya, when a funeral procession passed by, the two got up to respect the dead. Somebody pointed out that the funeral was that of a non-Muslim ; whereat the two replied :

> "What does it matter, don't you know that when once a funeral procession passed by the Holy Prophet, he got up. The people pointed out that it was the funeral of a Jew. The Prophet replied, "Dont't you think the Jews too are human beings".

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# A Verse from the Holy Quran

و من الناس من يقول امنا بالله و باليوم الاخر وماهم بمؤمنين

"Of the people there are some who say: We believe in Allah and the Last Day; yet they do not believe at all." (2 : 9)

Do people imagine that Allah will be pleased merely by their saying: We believe, and that they may not be tried? Such people should remember that it is concerning them God said: They do not believe at all. (Al-Hakam, Vol. VIII, No. 17, 24, May 1904, p. 3)

A person should not be content with the external performance of the Salat and observing of the fast, etc., reassuring himself he has discharged all the obligations. It is through voluntary doing of good beyond that which is prescribed that the obligatory performance is completed and perfected and the way to progress is opened. It behoves a believer to carry out all that is prescribed and to which he is urged cheerfully and out of a spirit of love, without the least element of show or make-believe. Such an attitude on his part is proof of his sincerity and establishes a true and strong relationship between him and Allah, the Most High. Allah then becomes his tongue with which he speaks, and his ears with which he hears, and his hands with which he works. His every act and movement is then in perfect accord with Allah's will; whoever then opposes him opposes Allah. Allah is more reluctant to carry into effect his death than in respect of any other matter. The Quran says that there is a discrimination between a true believer and a non-believer. A believer is God's most willing servant. He should be most eager and ever ready to carry out God's will and pleasure in all things. Who is it that would deny his status of a creature and servant of God and seek to dominate His will? (Al-Hakam, Vol. VII, No. 24, 30 June 1903, p. 11)

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# Allah the Exalted

— III —

Extracts from the writings of Hazrat Mirza Ghulam Ahmad, The Holy Founder of the Ahmadiyya Moveent in Islam.

*Eng : Chaudhry Mohammad Zafrullah Khan*

As the stars appear stage by stage God's attributes also appear stage by stage. Man is sometimes under the shadow of the divine attributes of Glory and Self-Sufficiency and sometimes he is under the shadow of His attributes of Beauty. That is indicated in His saying : Every day He appears in a new state (55 : 30). It is a foolish notion that after sinful people have been condemned to hell the divine attributes of Mercy and Compassion will cease to operate and will not be manifested, inasmuch as the permanent cessation of the operation of divine attributes is not permissible. The basic attribute of God Almighty is Love and Mercy and that is the mother of all attributes. It is the same attribute which sometimes comes into operation in the shape of the attributes of Glory and Wrath for the purpose of human reform, and when the reform has been effected then Love appears in its true form and remains in operation for ever as a bounty. God is not like a short-tempered person who loves to torment. He wrongs no one, but people wrong themselves. And salvation lies in His Love and all torment is to draw away from Him (Chashma Masihi, pp. 51-52).

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The attributes of God, to Whom the Holy Quran calls us are set out as follows : Allah is He beside whom there is no god. Knower of the unseen and the seen, He is the Most Gracious, the Ever-Merciful, Master of the Day of Judgement, the Sovereign, the Most Holy, the Source of peace, the Bestower of security, the Protector, the Mighty, the Subduer, the

Exalted. He is Allah, the Creator, the Maker, the Fashioner. His are the most beautiful names. All that is in the heavens and the earth glorifies Him. He is the Mighty, the Wise (59 : 23-25). He has power to do all that He wills. He is Lord of the worlds, Most gracious, Ever-Merciful ; Master of the Day of judgement (1 : 2-4). I respond to the call of the Caller when He calls on Me (2 : 187). The Ever-Living ; He is Allah, the Single, Allah the Self-existing and Besought of all. He begets not, nor is He begotton ; and there is none like unto Him (112 : 2-5).

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This means that God is One and has no associate ; that no one else is worthy of worship and obedience. He is so described for if He were not without associate, there would be the possibility that His associate might overcome Him and His Godhead would then be put in danger. No one else is worthy of worship means that He is so perfect and His attributes and excellences are so high and exalted, that if out of the universe a God were to be chosen on account of His perfect attributes or if one's mind were to imagine the best and highest attributes, He would be the highest than Whom nothing would be higher. To associate anyone lower with Him in His worship would be utterly wrong. He is the Knower of the unseen, means that He alone has full knowledge of Himself and no one can encompass His Being. We can wholly observe the sun and the moon and every created thing, but we are unable to observe God wholly. He is the Knower of the seen. Nothing is hidden from Him. Being God it could not be persumed that He was unaware of anything. He observes every particle of this universe, which a human being cannot do. He knows when He will destroy this system and set up the Judgment. No one except Him knows when that will be. He alone knows all times. He is Most Gracious; that is before the coming into being of creatures and their actions, out of His pure grace and in consequence of no action of any one, He makes provision for the comfort of everyone ; as

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for instance, He made the sun and the earth and all other things for our use before any action proceeded from us. This bounty is called in the Book of God *Rahmaniyyat*, and on account of this attribute God Almighty is called *Rahman*. He rewards good actions with gracious rewards and does not let go waste anyone's efforts. On account of this attribute, He is call d *Rahim* and this attribute is called *Rahimiyyat*. He has in His own hands the recompense of everyone. He has no agent to whom He has committed the governance of heaven and earth, having withdrawn Himself from it, leaving it to the agent to award punishment or reward. He is the Sovereign, Most Holy, that is His sovereignty is subject to no defect, whereas human sovereignty is not free from defects. For instance, if the subjects of a human sovereign were all to leave the country and migrate, his sovereignty could not be maintained, or if his subjects were afflicted with famine, he would not be able to recover any revenue ; or if his subjects were to dispute with him and question the basis of his sovereignty, what qualification for his sovereignty could he put forward ? But the sovereignty of God is not subject to any of this. He can destroy in one instant the whole kingdom and create a new one. Were He not the Creator and All Powerful, His sovereignty could not be maintained without injustice, for having forgiven the world once and bestowed salvation upon it, how could He have obtained another world to rule ? Would He sieze upon those who had attained salvation and revoke His salvation tyrannically ? In such case, His Godhead would be called in question and like worldly sovereigns His Sovereignty would prove defective. Those who make laws for the world fall into different moods and have recourse to tyranny when they find that they cannot achieve their selfish purpose without tyranny.

.....For instance, a law permits that to save a vessel, the occupants of a boat might be allowed to perish, but God should not be subject to any such dire necessity. Had God not been All Powerful possessing the capacity of creating from nothing He would have been compelled either to have

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recourse to tyranny or to adhere to justice and be deprived of His Godhead. The vessel of God carries on with full power and justice.

Then He is the Source of Security, that is to say, He is Himself secure against all defects and misfortunes and hardships and bestows security upon His creation. Had he been subject to misfortunes, for instance, had He been subject to being killed by people or by being frustrated in His designs, how would anyone's heart feel secure that God would save him from misfortunes? The false gods are described in the Holy Quran as follows: Surely, those on whom you call instead of Allah, cannot create even a fly, though they should all combine together for the purpose; and if a fly should snatch away anything from them, they cannot recover it therefrom. How helpless is he who calls on them and how helpless are those on whom he calls. They have not a true concept of Allah's attributes. Surely, Allah is Powerful, Mighty (22 : 74-75). God has all power above every other powerful one and He overcomes all. No one can sieze Him or beat Him. Those who fall into such mistakes do not rightly estimate God and do not know what He should be. Then God is the Bestower of Peace and sets forth reason in support of His excellences and His Unity. This is an indication that a believer in the True God will not be put to shame in any company or before God Himself, inasmuch as he is furnished with strong arguments. But a believer in an artificial god is always in great distress. Instead of putting forward reaaons he describes every senseless thing as a mystery so that he should not be laughed at and thus he seeks to hide established errors.

God is Guardian over all and Supreme over all. He sets everything right and is exalted above everything. He is the Creator of bodies and souls. He gives shape to the bodies in the womb. All beautiful names that can be conceived of belong to Him. Those in the heavens and the earth glorify Him, which is an indication that there is life in the planets and that the dwellers therein follow divine guidance. He has power to do all that He wills which is a great reassurance for His wor-

shippers for if God were not powerful and were helpless, nothing could be expected of Him. He is the Sustainer of all the worlds, Gracious, Merciful and Master of the Day of Judgment. He has not committed His power to anyone else. He responds to the call of everyone who calls on Him, that is to say, He accepts prayer. He is the Ever-Living and All-Sustaining. If He were not Ever-living there would be fear lest He should die before us. He is Single, has no father and no son and no equal and no peer (Islami Usul ki Philosophy, pp. 58-63).

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God Almighty has four principal attributes which may be called the mothers of all attributes. Every one of them makes a demand upon our humanness. These four are *Rabubiyyat*, *Rahmaniyyat*, *Rahimiyyat* and *Malikiyyat* of the Day of Judgement.

For its manifestation, *Rabubiyyat* demands nothingness, or a state resembling nothingness. Every form of creation, whether animate or inanimate, comes into being through it.

For its manifestation, *Rahmaniyyat* demands the absence of existence and its operation is related only to animates and not to inanimates.

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*Rahimiyyat* demands for its manifestation an affirmation of their nothingness and nonexistence from the part of creation which is endowed with reason and relates only to man.

*Malikiyyat* of the Day of Judgement demands for its manifestation humble supplication and pleading and relates only to such of mankind as fall like beggars on the threshold of Unity and spread forth their mantle of sincerity in order to receive grace and, finding themselves empty handed, believe in the *Malikiyyat* of God.

These four attributes are in operation all the time. Of these *Rahimiyyat* moves a person to supplication and *Malikiyyat* consumes a person in the fire of fear and terror and gives birth to true humility, for this attribute establishes that God is the Master of recompense and that no one has the right to demand anything. Forgiveness and salvation are through grace (Ayyamu Solh, pp. 13-14).

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# Arabic : The Mother Language

## Benguli Traced to Arabic

'Bengali is a most important modern Aryan language. It is spoken by more than 100 million (10 Crore) people in Bengal and bordering areas of neighbouring states viz.

| | | | |
|---|---|---|---|
| East Bengal | 57 million | Orissa | 150000 |
| West Bengal | 38 million | Assam | 3 million |

Loan words apart, Sanskrit is mainly the base of Bengali. But Bengali is a very vast and clear language, free from the difficulties and intricacies of Sanskrit. And I have already traced. Sanskrit to Arabic. Recently a very useful Bengali—Urdu dictionary has been compiled by the learned Professor Abu Mohammad Faiz Chowdhry M.A. LLB., lecturer of Persian and Urdu in the Dacca University. The dictionary covers 1250 pages in 3 volumes with Bengali vocabulary transliterated and rendered into lucid and eloquent Urdu. The author's laudible object is to bring Bengali—speaking and Urdu speaking people closer together by understanding each other's language. No pains have been spared to elaborate and elucidate both the languages Urdu and Bengali. The Urdu-speaking people owe a deep debt of gratitude to the author and the publishers for producing this beautiful and comprehensive dictionary.

Muslims of Bengal have a sincere love for Arabic. There are numerous Madrsas in the country where Arabic is studied with great zeal. The names of Muslim Bengalis also show their respect and devotion for Arabic. So far the humble writer has traced 46 languages to Arabic and the treatise

BENGALI TRACED TO ARABIC

is the 47th in the series. It contains no less than 7000

entries of pure Bengali which have been traced to Arabic with precision and certainty. The research is based on the above-said Bengali—Urdu Dictionary.

In this article I am giving illustrations taken from each formula. The reader will see how faithfully Bengali follows Arabic step by step and responds to the ten formulas discovered by the humble writer.

For a full discussion of the subject that Arabic is the source of all languages the reader may refer to the authors's books :

Arabic the source of all languages edition 1963 reprinted in Germany in 1972 by the well-known firm KRAUS-REPRINT and
English traced to Arabic edition, 1967.

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Note : On the left hand margin the following signs are given :

$H_2$ $H_3$ etc. mean that the word is a homonym of 2, 3 etc. Arabic roots.

$L_2$ $L_3$ mean that the word is common to 2 or 3 more languages.

* A star mark or a dot shows that the word is a Quranic root.

(N) means nasal N.

(M) means nasal M produced by B or P

N.B. In the first column I have given translation of Urdu words mostly in English for the sake of convenience.

## I. TRILITERAL FORMULA

The life of a word is in consonants and not in vowels. Generally om removing the vowels 3 consonants remain. Pronounce them according to Arabic aceent. Muzaif مضاعف is also a triliteral.

| | | | |
|---|---|---|---|
| | *O-KOLPI-to, unthinkable | | KLB قلب to ponder over قلب thought |
| | *O-KOTHO-nio, not speakable | | KTH=KS قص to state |
| | *KATHA, story | | KTH=KS قصة story |
| | COTUR, shrewd, artful | | STR شطر be shrewd, artful |
| | *opo-BORGO, release | | FRG فرغ to be free |
| | *obhi-SONKA, doubt | (N) | SK شک doubt |
| | *SOP-to, cursed | | SB صب to curse |
| | ORONNO, forest | | ORN عرين forest |
| | *ORSO, inherit | | VRS ورث to inherit |
| | OLOK, false | | OLK الق to lie |
| | JOM-I, bridle | | JM=ZM زم to bridle |
| $H_3$ | *ASOR اثر - عصر - مجلس | | ASR اثر imprint عصر afternoon حصير meeting |

It is clear that Arabic alphabet cannot be limitated by other alphabets and the 3 roots (اثر - عصر - حصير) have coalesced into a homonym.

| | | | |
|---|---|---|---|
| | ACHAR, to slumble | | ASR عثر to stumble |
| $H_3$ | AGAL, bit of stone | | GL قلاعة uprooted stone عاقول |
| | hindrance, nail | | hindrance خل to pierce, pin |
| | onu-KOLPO substitute | | DLP خلف be a substitute |
| | UDGAR, vomit ڈکار | | DGR دقر to vomit, be surfeited |
| | *ASTRI-to covered | | STR ستر to cover |
| $H_3$ | UGRO, sharp | G/Z | GR=ZR ظر to sharpen |
| | terrible, angry | | ذعر to terrify اذرأ to anger |
| | SORIR, heart | | SRR سريرة heart |
| | KUNT-ol, curly hair | (N) | KT قط to be curly (hair) |
| | CECARI, bark | | KSR قشر bark |
| | CIPAT-ano, in low voice | | KPT خفت to lower the voice |
| | DOUR, run of horse | | DR در to run (horse) |
| L/o | GHORS-on, to scratch Bengali | | GRS خرش to scratch |
| | SCRATCH (CRACCHE) Eng. | | KRS خرش to scratch |
| | KHARASHI-dan, scratch Pers. | | KRSH خرش to scratch |
| | GHRASH, scratch Skt. | | GRSH خرش scratch |
| | KHURCH-na, to scratch Hindi | | KRS خرش to scratch |
| | KRATSA, scratch Swedish | | KRS خرش to scratch |

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| | |
|---|---|
| XRASSO, scratch Greek | KRS خرش to scratch |
| KROSH-ka scratched portion Russian | KRSH خرش to scratch |
| RASCA, scratch Spanish | RSK=KRS خرش to scratch |

N.B. An Arabic root is unique in that the number, order aud accent of letters is unchangeable. But the above root خرش has become a variant in othe languages. This makes the Arabic triliterals a standard for other languages in the above case colour has changed but not the substance. And there is unity in dieversity.

و اختلاف السنتكم و الوانكم

The entries marked $L_2$, $L_3$ and so on may be studied from this standpoint.

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## II. BILITERAL FORMULA

Six letters of Arabic alphabet viz. (ع - ا - ح - ه - و - ى) are almost always deleted in other languages. And they have to be restored. I call them Delicate Letters.

*Biliteral formula* — means the restoration of one of the delicate letters to consonants left after removing the vowels.

*Aphesis* — when a delicate leters is restored in the beginning (at FA Kalima) I call this process Aphesis.

*Quasi Aphesis* — When a delicate letter is restored as second or third letter (at Ain or Lam Kalima) I call this process Quasi—Aphesis

*Restore initial* ع

| | | |
|---|---|---|
| upo-RODH, request | | RD عرض request |
| SOK-to, loving | | SK عشق to love |
| SOLO-rm, restless wave | | SL عسل be rippled (water) by wind |
| GOR, protuberance | | GR عجر protuberance |
| GIRA, knot | | GR عجرة knot |
| JAP an. sing | J/Z | JP=ZP عزف to hum عترف music |
| TOMO, darkness | | TM عتمة darkness |

THUR-THUR, quiver — TR عتر to quiver
DAS, servant — DS عدس to serve
*ROTH throne — TH/S — RS عرش throne

---

$L_3$ ni-SSAR-I, squeezed Bengali — SR عصر squeeze ni pfx
*ni-CHOR-na, squeeze Hindi — SR عصر squeeze nipfn
*af SHUR-dan squeeze Pers. — SR عصر squeeze af pfx.

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*Restore initial* ا

*O-CIRE, without delay — KR اخرة delay O, not

---

$L_5$ BIDDHO, to tie Bengali — BD ابض fasten
BIND — Eng. (N) — D/Z — BD ابض fasten
BANDH-na fasten Hindi — (N) — BD ابض fasten
BAS-tan, fasten Pers. — S/Z — BS=BZ ابض fasten
BANDH, fasten Skt. — (N) — BD ابض fasten

---

$L_4$ NOBHO, new Bengali — NB=NF انف new
NEW (NEF) — Eng. — NF انف new
NOV, new Pers. — NV=NF انف new
NAW-an, new Punjabi — NW=NF انف new
$L_2$ KOR, cultivate Bengali — KR اكر to cultivate
KARI-dan, cultivate Pers. — KR اكر to cultivate
CERA, to saw — SR اشر to saw
nis-PHOL, fruitless — PL=BL ابل to bear fruit+not

*Restore initial* ه

$L_3$ odhi POTI-to fallen, Bengali — PT هفت to fall
PAT-it, fallen Skt. — PT هفت to fall
UFTA-dan, fall Pers. — FT هفت to fall
JAM, bowl — JM هجم bowl
GHAM, sweat — GM هجم sweat
GALI, abuse — GL هجل to abuse
DHIL, hanging, loose — DL هدل to hang, be loose

*Restore initial* ح

| | | |
|---|---|---|
| $L_2$ | BIMBO, bubble (m) | BB حباب bubble |
| | BUBB-le, (English) | BB حباب bubble |
| | TULI-ta, similar | TL حتل alike, similar |
| | DEKH na, to see | DK حدق to see |
| | *O-SSR-ant, not tiring | SR حسر to tire out, O, not |
| | GHRI-no, dispiser | GR حقر to despise |
| $L_2$ | CHORA, wide CIRA | SR حثر to widen |
| | VELA, proper time | VL=BL حبالة seasonable time |

*Restore initial* و

| | | |
|---|---|---|
| | *onu-PUR-ok, complete | PR وفر complete |
| $L_2$ | *KORO-ni, deaf | KR وقر deafness |
| | *KAR, deaf Pers. | KR وقر deafness |
| | *ud-BRI-too, savings | BR=FR وفر to save |
| | *upo-GIRI, hillock, heavy | GR=ZR وزر mountain وزر burden |
| | *ni-SCO-y, sure | SK وثق be confident |
| | GUM, to cuff, fist | GM وجم to cuff, fist |
| $L_9$ | JULI, pool | JL وجيل pool of water |
| | JHEEL, pool, lake Hindi | JL وجيل pool of water |
| | GOD-GOD, anger, | GD وجد become angry |
| | sentimental sound | وجد ruputure, excitement |
| | SOUCO, uncleanliness | SK وسخ dirt, filth |
| | DARA, give up | DR ودر discard, repel |
| | KHAS-ta, broken | KS وقص be broken |
| $L_2$ | *GHUSH, to box S/Z | KZ وكز to box |
| | *GHUNSA, box (N) Hindi | KZ وكز to box |
| $H_2$ | *BHASO-man, shining | BS وبص shine |
| | swimming | BS=SB سبح swim |
| | *SWI-m m sfx Eng. | SW=SB سبح to swim |
| | BHOSSO, rubbish | BS وبش refuse |

*Restore initial* ى

| | | |
|---|---|---|
| | *NABH, spring | NB ينبوع spring |
| | DAYA, generosity | DY يدى be benevolent |

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## QUASI-APHESIS

*On removing the vowels 2 consonants remain. Restore one of the delicate letters (ع - ا - ه - ح - و - ى) as second or third letter.*

| | | |
|---|---|---|
| | O-KUL-sito, not dirty | KL كلع to be dirty |
| $H_2$ | O KUNTH-O, not tiring, not contracted (N) | KT قطع be exhausted<br>كتع be contracted |
| | OGGRO, top, end | KR كراع top, extremity |
| | *BHAG, share | BG=BZ بعض share |
| | *RAJJHO, consent to | RJ=RZ رضى consent to |
| | *O-GHOR, mean race | O+GR=ZR ذرية offspring |
| | ODHIN, servant | DN دان to serve |
| | BATTA, marriage | BT بات to marry |
| | BINN-A, wife | BN بان to marry |
| | *odhi-KAR, overcoming | KR قهر to overcome |
| | BAR, prevent | BR=VR وعر prevent |
| | RUDDH-O, restrained | RD ردع to restrain |
| | onu-BRI-ti, imitation | BR بارى to imitate |
| | *onu-BODDHO, beginning | BD بدأ to begin |
| | onu-DES, trackless | DS دعس track |
| | onu-BADI, similar | BD بد similar |
| | onu-NAD, echoe | ND ندى echoe |
| | *ACHAR-ya, to be gone to | SR سار go + Y يائے قابليت |
| | onu-SARI, to accompany | SR سارى to walk in company w. |
| $L_3$ | O-KOMP O not quivering (M) | KP قفة shiver |
| | QUIV-er Eng. | QF قفة shiver |
| | KANP-na, to shiver (N) Hindi | KP قفة shiver |
| | O-CHHED-O, not piercable | KD قدح to perforate |
| | CHHED, hole | KD قدح hole |

## III. UNILITERAL FORMULA

*On removing the vowels only one consonant is left. Restore 2 of the delicate letters (ع - ا - ه - ح - و - ى) to this consonant.*

| | |
|---|---|
| *OGHO, error, sin | G غواية error, wrong course |
| *O-CE-sto, not endavouring | S سعى endeavour |



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| | | | |
|---|---|---|---|
| | O-DDI-to, not equal | D | عد equal, match |
| | o-nir-NI-to, unspecified | N | عين specify |
| | *one-DDHE.an, think over | D | عد think |
| | *oper-JI-yo, not to be overcome | J | حج overcome |
| | opo-Coy, loss | S | اساع to lose |
| | *YOJO-nio, needed | Y pfx J | حاجة need |
| | DHO-ani, water for ablution | D | وضو water for ablution |
| $L_2$ | DU-to gambling | D | واضع to bet |
| | JUA, gamble Hindi | J=Z | واضع to bet |
| | *DU-ti, light | D | ضو light |
| | *NO-ti, bend | N | حنا to bend |
| | *AG-om, income | G | جاء come |
| | O-BHI, fearless | B | هاب to fear |
| | *obo-DH-an, attentivenesa | D | عهد observe carefully |
| | DH-an (DHA) wealth | D | ودع be wealthy |
| | *DHI, limit, end | D | حد limit, end |
| | *O-JO-ni, not begotten | O, not J=Z | وضع to beget |
| | *ATI bundle, sheaf | T | طوى bundle, parcel |
| | *AR, concealment | R | وری conceal |
| | *So-mo, equal | S | سواء equal |
| $L_2$ | EK, equal, one | K | قوى be equal (hence one) |
| | EQU-al | Eng. Q | قوى be equal |
| | *S, good, right | S | صح be sound, right |
| | GAI, cow, crier | G | عج bellow (ox) |
| | *Bo-nik, seller | B | باع to sell |
| | *ACHCHA, sound, healthy Hindi | S | صح be sound, healthy |

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## IV. CYPHER FORMULA

*The word contains vowels only. Reconstruct the Arabic root by following the sound of this word. It will be found to contain 3 delicate letters only.*

| | | | |
|---|---|---|---|
| | *AYU, life | | حيى life |
| | *AUO hear Greek | | وعى to hear |
| | *AYE, yes | Eng. | اى yes |

## V. TRILITERAL METATHESIS

*Transpose the 3 consonants cause metathesis.* *Generally gutturals* (خ - غ - ق - ک)

PAGL-A, mad — BGL=GBL خبل madness

$H_2$ KOBOL, claw, unsurp, mouthful — KBL=KLB خلب claw, to clutch; KBL=LBK لبكة mouthful

$H_2$ *KOBOLI to, usurped swallowed — KBL=KLB خلب to clutch; KFL=LKF لقف to swallow

*GRIB, desiring — GKB=KGB رغب to desire

*BORGO, relatives — BRG=GKB قربة relationship, kindered

*O-KPPOL, not changing — O, not KBL=KLB قلب to change

*GRIBA, neck — GKB=RGB رقبة neck

GOLPO, to forge a story — GLP=LPG لفق to forge a story

KORD-om, mud — KRD=KDK كدرة slime

*GORIB-I, haughty — KRB=KBR كبر haughtiness

*GODHULI, to set sun — KDL=DLK دلک to set sun

*GIRISI, heat — GRS=SGR سجر to heat

*GIRDI, surround — GRD=GDR جدر enclosure, fence

*DORS-I, observer of stars — DKS=RSD رصد to observe stars

According to Jesperson "Latin is particularly addicted to to the transposition of letters (Jesperson on Language P. 50)

In sanskrit, "In some cases order of sounds is inverted and he (the author of Nirukta) thinks, the order of any sounds may be inverted (Nirukta by Skold P. 182). That is how خلب has been mixed up with لبكة and then again with لقف.

## VI. BELITERAL METATHESIS

*Transpose the 2 consonants and restore one of the delicate letters* (ع - ا - ه - ح - و - ى)

$L_3$ *GOL, throat — GL=LG حلق throat

*GALA, throat Hindi — GL=LG حلق throat

*GULL-et throat Eng. — GL=LG حلق throat

*GONDO, surround (N) — GD=DG حدق surround

*GOLI, lane, passage — GL=LG ولجة passage

$L_2$ *KORA-no, to bend down — KR=RK ركع to bend down

In all more than 500 words have undergo metathesis in Bengali out out of which these examples have been taken.

## VII. PROSTHESIS AND REDUPLICATION

*Remove initial letter and apply one af the 4 basis formulas*

$L_2$ *ISKRUP SCREW Bengla — S=KRB كرب to twist, tighten

*SCREW (SCRAUBEE) Eng. — S=KRB كرب to twist, tighten

$L_3$ *BIGAR-na to change — B=GR غير to change

to quarrel — غارى to quarrel

QUARR-el, Eng. — QR غارى to quarrel

JHAGRA, quarrel Hindi — J=GR غارى to quarrel

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REDUPLICATION i.e. Doubling of initial consonant

KOKUD. hump of camel — K—KD قحدة hump of camel

$L_3$ KAKODOR, snake Bengla — K—KDR قدار large snake

AYDAR, large snake Pers Y/K — YDR—KDR قدار large snake

GADRU, large snake Skt. — GDR قدار large snake

$L_2$ CACOR, curly — C=CR كر to be wound

CUR-l, wind Eng. — KR كر to be wound

CINCRO, to round, repeat (N) — K=KR كرا to round, repeat

## VIII. PROSTHESIS WITH METATHESIS

*Remove initial letter and transpose remaining consonants*

BIGHUR-non, coil کنڈلی مارنا — G/ZB—ZR=RZ لرز to coil (reptile)

BIKIP-to, scattered — B—KB=BK بق to scatter

## IX. TUNIG UP

*Toning up means repairing the loss of K, S, J, Z*

*A—Restore initial K*

*LOK, world, people — LK=KLK خلق creation, people

*SONDH-on, intention (N) — SD=KSD قصد intention

O SHUDDI, purity — SD=KSD اکشد purify
$L_2$ AUTA-no, to boil — AT=KT کت to boil
AUNT-na, to boil Hindi (N) — AT=KT کت to boil

---

$L_3$ ADHAR, darkness — ADR=KDR خدر darkness
ANDHERA, darkness Hindi (N) — ADR=KDR خدر darkness
DARK Eng. — DRK=KDR خدر darkness

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*ACCHO-no, hidden, in swoon — AS=KS غشی to cover غشی to swoon

*B—Restore middle K*

NIS-an, sign, — N-I-S=NKS نقش sign
O-SAN-to restless — S-A-N=SKN سکون rest
NOS-I, fault-finder — N-O-S=NKS نقص defect

*C—Restore final K which has undergone APOCOPE or ترخیم*

*DOM-A, subdued — DM=DMK دمغ subdue
DHULI, time of sunset — DL=DLK دلک to set sun
MITH-A sweet — MT=MRK مطقه sweetness
*COR, thief — SR=SRK سرق to steal
DHOA, smoke H/K — DH=DK دخ smoke
*in-DRI-yo, perceive — DR=DRK ادرک perceeive w. senses
LAP, nonsense بڑ — LP=LPK لوفق to talk nonsense
AZURE, blue Eng. — AZR=AZRK ازرق blue

*D—Chauge H into K*

MURHA, foolish (not امر) — MRH=MRK مرخ foolish
NAMAH, writing — NMH=NMK نمق write نمیقة letter

## TONING UP OF S

**"S change into X or H or disappears" (Jesperson P. 199)**

*E—Restore lost initial S*

opo-LPO, to smear — LP=SLP سلف to oil, to grease
UL, wool — UL=SL تلة wool
*EDHO, dark — ED=SD سود be black, dark
*UPT-ik proved — OBT=SBT ثبت to prove
*KURE, small — KR=SKR صغر be small

| | | | |
|---|---|---|---|
| $H_2$ | AR, quarrel, rancour | | AR=SR شری to quarrel, شر malevolence |
| | *HAR-I, fascinating | | HR=SHR سحر fascinate |
| | *HAR, melt | | HR=SHR صهر to melt |
| | *AD-ot, right; true | | AD=SD سد right, true |
| | ADHI, perptexity | | AD=SD شده be perplexed |
| $H_2$ | ADDH-an, echoe, voice | | AD=SD صدی echoe صدا voice |
| $L_3$ | *OTT-an, prostrate | | OT=ST سطح to prostrate |
| | *CHIT, prostrate | Hindi | ST سطح to prostrate |
| | *SIT-an, prostrate Pers. | | ST سطح to prostrate |
| | OTH-an, rise | | GT=ST سطح to raise |
| | *AR, face, shape | | AR=SR صورة face, shape |
| | *ARK, sun | | ARK=SRK شرق sun |
| $H_2$ | *TAEK-to angry, obsolete | | TK=STK=SKT سخط anger اسقط to drop |
| | TIR-A squint eyed | | TR=STR شطر be squint-eyed |
| | KARA-dam | | KK=SKR سکر dam |
| | BHAR-na, to fill | | BR=SBR صبر to stuff, fill |
| | BOR-OP, ice | | BR=SBR صبز ice, frozen water |
| $L_2$ | ADH-la, blind, Bengali | | AD=SD سد blindness |
| | ANDH-A, blind Hindi | (N) | AD=SD سد blindness |
| | *UPO-ma, liken, assimilate | | UB=SB شبه be like, assimilate |

*F—change H into S*

| | | | |
|---|---|---|---|
| | HAR, price | | HR=SR سعر price |
| | URH-o, married | | URH=URS عرس to marry |
| $L_2$ | *KOHO, say | | KH=KS قص to state |
| | *KAH-na, to say | Hindi | KH=KS قص to state |

*Restoration of Z or J*

J, Z, Y are linguals and they interchange, When J or Z pass into Y or I they may be lost.

*G—Restore lost Z*

| | | | |
|---|---|---|---|
| $L_2$ | *ATTA, self | | AT=ZAT ذات self, essence |
| | *AUTO, self | Eng. | AT=ZAT ذات self |
| | URA, breast | | UR=ZR ضرع breast |

$L_2$ *ODH-ik, very much — OD=ZD زيد addition
*ADD — Eng. AD=ZL زيد addition

*H—Restore lost J*

AS-on, to boil — AS=JAS جاش to boil
AYA, nurse — AY=AJ عجا to put child to a nurse
$L_3$ OY-on, way — OY=VJ وجه way
WAY (WEG) — Eng. WY=WG وجه way
*YUDH, fight — YD=JD جاهد to fight
I, go root (JA) — I=J جحا to walk
MANI, pearl, jewel — MN=JMN جمان pearl, jewel
*DIWAR, Wall (W) — DR=JDR جدار wall
$L_2$ *ESO-no searching — ES=JS جاس to search
JUS-tan, to search Pers. — JS جاس to search
$L_2$ *LOY, house — LY=LJ لجأ shelter
*LODGE, small house Eng. — LG لجأ shelter

## X. TUNING DOWN

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We have seen that K passes into A or H. The converse is also true i.e. K represents A or H sounds.

*Change K into A or H.*

KEBLA, foolish — KBL=ABL ابله foolish
KAEK, cry of pain — KK=AK اخ alas, poh
KHOT-o, wounded — KHT=AHT اوهط to wound
GHEU, bark of dog — GU=AU عوى to yelp

---

GHEN, weep — GN=HN هن weep cf. خن
GHOM, sleep — GM=HM هوم to sleep
GHAMA-no, to go round — GM=HM حام to go round
*SOCIB, companion — SKB=SHB صاحب companion
GHOL-na, dissolve — GL=HL حل dissolve
GALA-no, dissolve — GL=HL حل dissolve
*GHESA, touch — GS=HS حس touch, feel
KHUSH, glad — KSH=HS هش be glad
$L_2$ KHUSM-I, wrathful — KSM=HSM حشم be angry

KHASHM, wrath Pers. KSHM=HSHM حشم be angry
*KOM, lovely KM=HM حام to love passionately

---

J, G or Z stand for Y e.g. Yoousuf=Joseph, Ibni-Yamin=Benjmain, YOKE=ZYG

*Change J, G or Z into Y*

$L_3$ *JI, to live skt. JI=YI حیی to live
*Zoo, live Greek Z=Y حی life
*ZI-s-tan, to live Pers Z=Y حی life
*AYU, live skt. حیی live

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